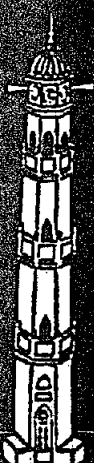


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لا اله الا الله محمد رسول الله



الحمد لله
والصلاة والسلام

The MUSLIM SUNRISE

First Quarter, 1950

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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The Punjab.

U. S. A.

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2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 613 Locust Street,
St. Louis 1, Missouri.
4. 115 W. 116th St., Suite 2,
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UNITED KINGDOM

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FRANCE

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Shaghour, Damascuss.

JAVA

Masjid Ahmadiyya,
Nagarawangi 57,
Tasikmalaja.

BORNEO

Box 30, Jesselton.



The Muslim Sunrise

A quarterly magazine of the faith of Islam published by the Ahmadiyya Movement in Islam, Inc., 220 South State Street, Chicago 4, Illinois. Founded by Dr. Mufti Mohammad Sadiq in 1921.

Subscription rates: Annual \$1.50 (Foreign 6 shillings, India and Pakistan Rs. 4/.) Single Copy 40 cents.

Editor: Khalil Ahmad Nasir

THE AHMADIYYA MOVEMENT IN ISLAM
220 South State Street,
Chicago 4, Illinois, U.S.A.

Vol. XXII

First Quarter

No. 1

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What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah. Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the earliest dawn of history. It teaches that in fact *all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Muslim Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Muslims who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الَّذِيْ عِنْدَ اللَّهِ اِسْلَاحٌ

A Passage From The Holy Quran

O ye children of Israel! remember My favors which I bestowed upon you, and that I exalted you above all peoples.

And fear the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor shall they be helped.

And remember when his Lord tried Abraham with certain commands which he fulfilled, He said, 'I will make thee a Leader of men.' Abraham asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors'.

And remember the time when We made the House a resort for mankind and a place of security; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, saying, 'Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayer'.

يٰٓاَيُّهَا اِسْرَآءِيْلُ اذْكُرُوا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ
وَ اِنِّىْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ۝

وَاتَّقُوا يَوْمًا لَا تَجْزِيْ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَ
لَا يَقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ
يُنصَرُونَ ۝

وَ اِذْ بَنٰى اِبْرٰهِيْمُ رُبُّهُ يَكْبِتُ فَاتَّخَذْنٰهُ قَالَ اِنِّىْ
جَاعِلٌكَ لِلنَّاسِ اِمَامًا قَالَ وَ مِنْ ذُرِّيَّتِيْ قَالَ
لَا يَتَّالِ عَهْدِىْ الظَّٰلِمِيْنَ ۝

وَ اِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا وَ اَتَّخِذُوا
مِنْ مَّقَامِ اِبْرٰهِيْمَ مُصَلًّٰى وَ عِهدُنَا اِلٰى اِبْرٰهِيْمَ
وَ اِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِىَ لِلطَّٰلِفِيْنَ وَالْعٰكِفِيْنَ
وَالرُّكَّعِ السُّجُوْدِ ۝

Al-Baqara: 123-126.

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

The Holy Prophet, peace and blessing of God be upon him, said:

He is not of me but a rebel at heart, who, when he speaks, speaks falsely; who, when he promises, breaks his promise; and who, when trust is reposed in him, fails in his trust.

* * * * *

The faithful Muslims are those who perform their trust and fail not in their word, and keep their pledge.

* * * * *

Thus says the Lord. "Verily those who are patient in adversity and forgive wrongs, are the doers of excellence."

* * * * *

Humility and courtesy are acts of piety.

* * * * *

True modesty is the source of all virtues.

* * * * *

Modesty and chastity are parts of the Faith.

* * * * *

The best of almsgiving is that which springs from the heart, and is uttered by the lips to soften the wounds of the injured.

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi (1835-1908)

Some Questions Answered

A gentleman from Lahore named Sirajuddin, a Christian, has addressed to me a questionnaire, with a view to obtaining my answers to the four questions comprising it. I consider it conducive to the common good that I should publish my written answers to those questions. The four questions along with my answers are accordingly set below.

Question 1. According to Christian beliefs the mission of Jesus Christ comprised of his appearance on this earth for the expression of his love for mankind, and of his sacrificing himself for mankind's sake. Is it also possible, or not, to describe the mission of the Founder of Islam in these two aspects? Or can we describe his mission in words even better than "love" and "sacrifice"?

Answer. More fully, the real intention of the querist appears to be to inquire in this question whether or not the Quran like Jesus Christ, who according to Christianity appeared on this earth to love sinners, and thereby take upon himself the curse of their sins, and then be crucified on account of those sins, also proposes any similar *accursed sacrifice* for the salvation of sinners? If not, he proceeds to ask, has the Quran indicated any better means than this to *mankind's salvation*? In reply to this Mr. Sirajuddin is informed that the Quran does not suggest any such *accursed sacrifice*. On the contrary the Quran does not even permit that the sin or curse of one person should be assigned to another; far less that the curses of tens of millions of human beings should be pooled, and hung round the neck of one man. The holy Quran explicitly says, "One shall not carry the burden of another."

But before I proceed to detail the Quranic guidance concerning the problem of salvation, so that a person may easily compare the Quranic and the Biblical teaching in this regard, if he wish to do so. I think it proper to explain to the public the fallaciousness of this Christian doctrine.

Now, it should be clearly grasped that it is a Christian doctrine that God out of His love for mankind so continued for their salvation that He transferred the sins of all the rebellious, the unbelieving, and the wicked to His own beloved son, Jesus; and to free the world of those sins He cursed him, and hung him on the tree of curse, the cross, in lieu of sinners. This doctrine is contrary to all canons, and disgraceful in every respect. Weighed in the scales of *justice* it is a cruelty pure and simple, to burden X with the sins of Y. Human conscience never approves that a culprit should be let off, and instead of him his punishment should be *visited* on an innocent person. And if, in the light of the philosophy governing the spiritual life of man, we ponder over what constitutes sin, this doctrine is again, on consideration, found to be fallacious. For sin is in essence a virus which takes birth only when man is wanting in the Divine will, when he has no portion of an ardent love for the Divine Being, and when he is denied a loving communion with the Almighty. A tree uprooted from the soil, and unable to suck in moisture, dries up day by day, and its green verdure is laid waste. A similar predicament befalls the man whose heart is torn from the love of God; sin spreads over him like a drought. The remedy prescribed in the laws ordained by Divine authority for this arid state of the soul is of three kinds:—

Secondly, *Istighfar* which connotes the desire to suppress and cover up one's weaknesses. For, as a tree expects to remain green and flourishing only as long as its roots remain firmly buried in the soil, likewise the human soul can live spiritually only while its failings are suppressed.

Thirdly, Repentance. This signifies turning to God in all humility, and drawing one's self close to Him to drink in the elixir of life;

and emancipating one's self from the veil of sinfulness through fitting acts of merit. Repentance is not merely of the tongue, but the excellence of repentance is linked with the appropriate good deeds that follow. All good deeds lead to the perfection of repentance, for they are all meant to draw us near to God. Prayer is also repentance, for through this, too, we seek nearness to Him. And since the human soul's real *Rahat* (comfort) and ease lies in accepting God, loving Him, and obeying Him, God when He created named it *Rooh*. He also call it *Nafs* because it is able to attain to a union with Him. The state of the soul's union with God is like that of a tree in a garden which has struck root deep into the soil. This state is man's heaven. As the tree sucks up water from the earth, draws it into its veins, and with that expels its noxious vapours, likewise the heart of man, drinking of the spring of God's love finds strength to divest itself of baneful propensities, and easily gets rid of them. It continues in a holy progress through its union with God. Like a tree it spreads out its branches far and wide, displays pleasant luxuriance, and brings forth good fruit. But the heart which has not attained to a union with God cannot drink of the elixir of life; like a sapless tree it dries up every moment, till its leaves fall off, and nothing remains save parched and ugly branches. Since, therefore, the aridity of sin is born in severance from God, the direct remedy for this is a *firm union* with Him. The law of nature also points to this remedy, and Allah, (Glory be to Him), refers to this when He says in the Holy Quran, "Thou O Soul, which hast found comfort in thy God turn to thy Lord. He is pleased with thee, and thou with Him. Come, therefore, into My chosen ones, and enter into My heaven."

In short, the corrective with which to free one's self from sin is only affection and love for God. Consequently all those proper and righteous deeds, which proceed from the spring of love, pour water on the flame of sinfulness. For a man sets seal on his claim to love God when he performs a good deed for the sake of God. Thus, in practical expression, to submit to Him so as to put Him before everything else, even life, is the stage of love—the first stage of purification from sin. It resembles the state of a tree when it is just planted in the soil. The

second stage is *Istighfar*, which is to guard lest man should get separated from God, and lest human frailties should betray themselves. This is like the state of the tree when it has struck root vigorously and firmly in the soil. The third stage is Repentance, which is like the condition of the tree when nearing its roots to subsoil water it drinks in like a suckling. Thus the philosophy of sin is briefly this that it takes birth in severance from God; and, therefore, purification from sin is dependant on contact with Him. How foolish are they, therefore, who declare someone's suicidal death the remedy for sin!

It is ludicrous that a man should hit himself on the head with a stone because he pities another suffering from headache, or that he should commit suicide with a view to saving another. I believe there is no intelligent person in this world who will class such a suicide with acts of human sympathy. No doubt sympathy is a good quality in man, and to weather adversities with a view to saving another from them is a deed of the brave. But, is that the proper manner of facing hardships which is ascribed to Jesus? Had Jesus only desisted from suicide, and had he like intelligent persons undertaken to combat difficulties in the normal way for others' comfort, benefits might have accrued to the world from his person. Take, for instance, a poor man, who is in need of housing, but is unable to meet the cost of engaging a house-builder. Should a certain house-builder take pity on him in this condition, start to build his house for him, and complete the building in a short time bearing much hardship, and not charging for his labors, he is then surely praiseworthy. For he has undoubtedly done a good turn to a needy person whose house he has built. But instead of this if this house-builder take pity on the poor man, and strike himself on the head with a stone, what benefit will reach the poor man from such a conduct? It is said that there are only a few persons in this world who will take recourse to the proper and intelligent ways of doing good to, and showing compassion towards, others. And if it be true that Jesus really committed suicide, thinking that others would attain to salvation with his dying, his condition was extremely pitiable, and this incident is not worth placing before the public but only fit to be suppressed from them.

Examining this Christian doctrine with reference to the significance of cure, which has been suggested for Jesus, we have very regretfully to say that in setting up this doctrine the Christians have so insulted Jesus that probably no other people in the world has insulted its prophet or apostle in like manner. For Jesus' being cursed, though for three days only, is part of Christian belief. If Jesus be not regarded as one accursed, Redemption and Sacrifice all according to Christian belief fall to the ground. This curse, so to say, is the main support of all these doctrines.

The assertions that Jesus was sent to this world for the love of mankind, and that he sacrificed himself for mankind's sake are tenable in Christian opinion only when first conditioned by the belief that Jesus was cursed because of the sins of the world, and was put to death on the tree of curse, the cross. That is why we have indicated before that Jesus Christ's sacrifice is an accursed sacrifice. Sin begot curse, which, in turn, gave occasion for the crucifixion, they say. Now the issue needing clarification is whether we may ascribe what curse connotes to a righteous man. Clearly the Christians have committed a grievous error in that they admitted the application of curse to Jesus, be it for three days or even less. For curse is such that it relates to the heart of the person accursed, and a man is, then, called accursed when his heart completely turns away from God, and becomes God's enemy. That is why the "Accursed One" is the name given to Satan. Who does not know that to curse signifies to dismiss from close relationship, and that this word is spoken of a person whose heart drifts away from love for God and obedience to Him, and who, in effect, becomes God's enemy? This is the meaning of the word "curse" on which all lexicographers have agreed. Therefore, are we not justified in concluding, when such is the significance of curse, and if curse had really descended on Jesus, that he was actually subject to God's wrath; that the realisation of the Divine person, and the desire to obey Him, and love Him had all bid farewell to his heart; and that he had become God's enemy and God his; God loathed him and he loathed God? Thus in the days when he was cursed he was actually an unbeliever, a man turned away from God, and His enemy, and had a portion of the Devil in him. To entertain such a belief about Jesus is tantamount to holding him one or akin with the Devil, which God forbid. To my mind no God-fearing man

will be guilty of such impudence towards a righteous man, much less to a prophet of God. Only the iniquitous and the unclean of heart will be capable of doing this.

Now, when it is proved false that Jesus Christ's heart was really subject to curse, one must also admit that this accursed sacrifice is also contrary to fact, and a mere concoction devised by foolish persons. If salvation can only be attained with first regarding Jesus as Satan, as one turned away from God, as one loathing God, cursed be such salvation. Had Christians agreed to hell for themselves, rather than bestowed on one near to God the appellation of Satan, it would have been better for them. How regrettable that these people are relying on such absurd and unclean beliefs for their salvation! On the one hand they regard Jesus as the Son of God, from God, and one with Him, and on the other they bestow on him the appellation of Satan. For, as we have already indicated, curse is directly associated with Satan, and the "Accursed One" is his name, and one cursed is from Satan, united with him, in short he is himself a Satan. According to this Christian doctrine, therefore, there are discovered in the person of Jesus two types of god-head, Satanic and Divine, from out of the Christian Trinity. And it resolves to this (we seek refuge in Allah from saying so) that Jesus identified himself with the Devil, united himself with him, and through the curse which fell on him he imbibed Satanic traits. That is to say, he disobeyed God, and loathed Him, and became His enemy. Now Mr. Sirajuddin, you should in fairness, declare if this mission attributed to Jesus is possessed of any piety, spiritual or intellectual. In this world of ours can a doctrine be more vile than this where for one's own salvation one should hold a righteous person an enemy of God, disobedient to Him, and the very Devil himself? What need had God, the All-Powerful, the Merciful, and the Benevolent for such an accursed sacrifice?

Again, when we view this doctrine in the light of the question whether the Jews also have been taught to believe in this accursed sacrifice, its falsehood becomes further apparent. For it is obvious that, if this were the only means in God's hands to mankind's salvation, to beget a son who should appropriate the curses of all transgressors to himself, and who should, then, be crucified as an accursed sacrifice, it

was important that mention should be made of this accursed sacrifice for the guidance of the Jews in the Torah and other books in Jewish hands. For no intelligent person can accept that the eternal law of God for mankind's salvation should always be changing, being one in the days of the Torah, another in the days of the Injeel, another in the days of the Quran, and yet another in the days of the prophets born in other parts of the world. Now, when we study inquiringly and searchingly, we find that there is no inculcation in the Torah and all other Jewish books concerning this accursed sacrifice. In pursuance of this I recently communicated with several Jewish scholars of great learning and erudition, and enquired of them on oath what they had been taught in the Torah and in their other books for mankind's attaining to salvation: if they were taught to believe in the Redemption and Sacrifice of the Son of God; or if their instructions were something different. They have all replied to me that 'the Torah's teachings concerning salvation are in perfect agreement with the Quranic teachings. That is to say, one should turn truly to God, ask of Him forgiveness for one's trespasses, do good deeds with an eye to His pleasure, and far from the urge of selfish passions, observe the limits set by Him, and rigorously obey His laws, and assiduously carry out His commandments and behests. To attain salvation these are the means repeatedly described in the Torah, on the path of which God's holy prophets have always sought to guide the steps of the Jews, and on deviating from which punishments have befallen the Israelites'. Those Jewish scholars have not only written to me in detail in this vein, but have also sent to me rare and unique books on this subject by their learned research workers. Those books and those letters are with me, and I can show them to anybody who desires to see them, and have in mind to set down all those evidences of authority on the subject in a detailed volume.

An intelligent man should now ponder in all impartiality and detachment of heart. Were this alone the fact that God, having taken Jesus for a son and having burdened him with the curse of others, had declared his accursed sacrifice to be the instrument to man's salvation; and that this was the teaching given to the Jews; why was it that the Jews have concealed this teaching to this day, and have remained persistent enemies of it? This objection is further strengthened when we

find that prophets had all along appeared to resuscitate what the Jews had been taught, and that Moses had explained the teachings of the Torah not privately, but to several hundreds of thousands of persons. How was it, therefore, possible that the Jews should forget a teaching handed down to them through successive prophets, in spite of the fact that they were enjoined to post the Divine commandments and injunctions on their doors and door-frames, to inscribe them on their sleeves, to teach them to their children, and themselves to commit them to memory? Does it now stand to reason, or can anyone's clean conscience bear witness that in spite of so much means of preservation all the sects of the Jews clean forgot this precious teaching of the Torah, were it in the Torah, on which depended their salvation? Not today, but from a long time the Jews have been repeatedly stating that the same things have been held to be the means to salvation in the Torah that have been described as such in the Quran. Accordingly, that was that they testified to when the Holy Quran was revealed, that is what they bear witness to even this day, and to what effect have their letters and their books reached me. Thus there appears to be no reason why they should have concealed this teaching, if they were given it, to believe in this accursed sacrifice for their salvation. It was no doubt possible that they would not have accepted Jesus Christ as the Son of God, and would not have considered his crucifixion as the crucifixion of the true begotten Son of God. Instead, they might have stated that the true begotten Son of God, whose sacrifice would save the world, was not Jesus, but he would appear later in some future age. But this could not be that all the sects of the Jews would have denied wholly a teaching contained in their books, and resuscitated by the holy prophets of God. The Jews are there to this day. Their learned men and scholars are there. Their books are there. Lest any doubt let him question them to their face. Does not an intelligent man, who is really seeking after truth, stand in need of securing the evidence of the Jews also in this regard? Are not the Jews the early witnesses who have been committing to memory the teachings of the Torah for hundreds of years? To set up an humble man as God, when this is not supported by the earlier teachings, nor by the custodians of those teachings, when neither do the later teachings confirm it, nor does human intellect; to declare that an humble man consecrated to God and to Satan at once; is it for

the clean of heart to subscribe to these dirty and illogical doctrines?

Viewed from another standpoint, the hollowness of this doctrine is further demonstrated. In setting up this doctrine the ancient teachings of the Torah, handed down through successive unbroken generations, have been violated; the sin of one has been transferred to another, and the heart of a righteous man has been condemned as one accursed, removed from God, forsaken by Him, and in agreement with the Devil. But with all these anomalies what good has resulted to those who have believed in this accursed sacrifice? Have they desisted from sin? Or have their sins been forgiven? Any claim to desist from sin, or attainment to a state of true moral purification for those who have believed in this accursed sacrifice, will be manifestly contrary to fact. For according to Christian belief David had believed in the Redemption of Jesus but, as they also allege, subsequent to his believing (we seek refuge in Allah from saying so) David killed an innocent person, committed adultery with his wife, appropriated the State purse towards ends of his personal desire, married a hundred wives, and sinning most audaciously every day he repeated those sins till his last days. If, therefore, the accursed sacrifice of Jesus could prevent a believer from sin, David would not have been so steeped, as they allege, in sin. Likewise, three of Jesus' grandmothers according to Bible story which we, however, do not subscribe to Torah, were involved in the sin of adultery. If belief in the accursed sacrifice of Jesus were possessed of any efficacy in bringing about a purification of the spirit, it is apparent his grandmothers must have made use of it, and would not have been involved in such disgraceful sins. Similarly shameful misdeeds went forth from the disciples of Jesus also after they had believed in him. Judas, the Iscariot, sold Jesus away for thirty silver pieces. Peter stood up to his face and thrice cursed him, and the rest of the disciples deserted him. Obviously it is a great sin to curse a prophet of God. Needless to recount here the flood of drinks and storm of adultery which are sweeping over West these days. In one of our earlier treatises we have already mentioned, with reference to European newspapers, incidents of adultery committed by some high Christian priests. It clearly follows from all these incidents that this accursed sacrifice was unable to save from sin those who believed in it.

Translated from *An Answer to the Four Questions of Sirajuddin*.

THE NATURE OF PRAYER

**Hazrat Khalifatul Masih II,
Head of the Ahmadiyya Movement**

The Promised Messiah (on whom be peace) used to say that the nature of prayer was illustrated by the proverb: "Who begs might much rather die, and only he might beg who first "dies"; which means that begging sometimes is worse than death, but there is another kind of begging, as, for example, begging from God, which is permitted — for such begging to be successful it is necessary that the begger bring "death" upon himself, and not merely repeat words with the tongue. Nevertheless, what I find is that people listen to a thing and automatically say with their tongues: 'pray, that this or that thing might be achieved. The Holy Prophet (peace and the blessings of God be upon him) once said in company, that God had promised him such and such reward after death. A Companion at once spoke out 'O Prophet of God! Pray that I too might be with you in heaven.' The Holy Prophet said: 'Yes, you will be with me.' A man hearing this got up and said: 'O Prophet of God! pray the same prayer for me as well.' The Holy Prophet replied: 'this is only copying; the first one had had all what he was destined to have.' Imitation, therefore, is of no avail. That distress, and that condition of the mind only could benefit the man who wanted to copy him; without these, he could derive no benefit. Unless there is a special occasion, unless one is specially moved, and unless the prayer is under stress of some sublime feeling, merely saying something with the tongue is of no use.

A man, just because of a pressing need, asks for a thing — though it might be small, but he does not pray for those which might be more useful just because he is unaware of their importance, whereas if a man widens his vision and ponders over the Word of God, he can see the things which are necessary; but, it is not possible to get information about them without thinking over the Holy Quran. The object of

the Ramazan, the month of fasts, is meeting of God. The Holy Prophet (peace and the blessings of God be upon him) says that God has stated: 'the recompense of the Fast is I myself; that is, 'when a man fasts, I meet him.'

God says, "O my Apostle! You have told my people fasting would bring God to them; so, when they fast, they would ask you; 'Where is God?' — you might reply, God says: 'I am sitting near you;' whereupon, people might ask: 'If God is nearby, why can He not be seen, and moreover, if He is near, how can we profit from His being near.' " In reply to this God says: "Tell them that because of their fasts, I have, surely, come, in order to sit by their side, but as I am Infinite, it is not possible to reach up to me with the help of material means', whereupon, if they ask what is the means of acquiring connection with Me you might reply that fast is not completed by going hungry and thirsty during the day; it is completed rather with the prayer prayed during the night; the fast does not consist in giving up food during the day; for its perfection, it is necessary for you rather to rise during the night and cry and weep before God. Therefore, tell him who wants to know the way to profit from my nearness that, 'He who cries during nights, I come to meet him.' "

The Arabic word used in this reference by the Holy Quran, *Da'i*, does not refer to all callers; it refers rather to the fasting man who calls and who rises at nights and cries before God. Likewise, it means a caller who is restless to meet God — to meet him he fasts during the day and rises during the night to cry and weep; such a crier's prayer is heard by God. It is absolutely erroneous to think that God hears each and every prayer of each and every man. There are many people who say, 'we have prayed with great distress and feeling, but our prayers have not been accepted while God says He hears all prayers;' but, it is wrong, that God hears each and every prayer, or that He hears the prayer of each and every crier. Undoubtedly "*Da'i*, can also mean "each and every crier", but it can also mean a crier mentioned in the context, and here this is the meaning; and the sense is, that "People who in their restlessness to meet "Me" (God) forget everything and

who ask for "Me", "I" hear their prayers." Moreover, the words of this verse are such that there is a hint in them at the existence of a feeling of distress.

God says: "When my servants run towards me, there is produced in them the restlessness of love, and they cry, 'where is our Lord?' Tell them, that I do not turn down the call of a caller like you; I do hear the prayers of such a caller." The same subject is treated in the Holy Quran in another place wherein it says — 'Those who try to search for Our path. We swear by Ourselves, We do show them Our path'.

God shows the way to men of all religions, of all grades of intellect and knowledge, provided a man makes an effort to find the way. Prayer for this object He must hear, but for others, He looks to what is expedient. Sometimes, it so happens that a man asks for "bread" but God knows this would be fatal for him; or, when he asks for wealth or for knowledge God knows that this would be fatal for the man praying for them. "Bread" has limits; so has rank and "honor" — all such things are limited; if there are two aspirants for the same thing, God would give it to him who is more deserving; or, again, if the thing is harmful for you, and even if there be no other claimant, He would not give that thing to you — how can He be a foe to a friend, and how can it be, that He should give to his friend a thing which He knows is "fire." In short there are obstacles in the way of acceptance of "all" prayers, but there is one prayer acceptance of which entails no evil consequences and, against the acceptance of which there is no obstacle. All things of the earth might have an evil aspect, but there is no evil in one's asking to be enabled to meet God. Never has it happened that God should not meet a man lest the latter should come to suffer chastisement, or, lest God in so doing should lose any part of His Being! As air enters the nostrils of all — it does not lose anything, so God meets every man, and yet does not lose anything. All Creation benefits from the rays of the sun, yet the rays do not lose anything; the rays of the moon do not suffer any loss — there is no diminution in them — you may sit for hours enjoying moonlight, yet, its brightness will be the same — there would be no diminution in it. The same is the case with God. God, rather, is more perfect — they, possibly, might suffer a very fine diminution but God does not suffer

even that much diminution, and He Himself says to his servant! "Beg! but, remember, I too have two demands to make on you in this connection," and, these demands are: (1) "You too accept what I say", and (2) "Place your entire trust in Me; have perfect *Tawakkul*," which means, you should not be a traitor to God on the one hand and on the other, you should be sure that He too will not be a traitor to you.

Just as a child clings to his mother and says he must have this or that thing, and just as the mother at last fulfills his desire, so does man cling to God and says he would leave him only after he has seen Him. Then, God too removes the veil and says: 'Here am I.' When man has imbibed the spiritual Light of this station, and when God is satisfied that he is now fit to have the next higher station, God brings about His second and then His third manifestation. The Holy Prophet (peace and the blessings of God be upon him) has explained this by a very fine example. He says: Allah will take out the last man in hell and will ask him to beg what he liked. The man would say: 'I beg only to be taken out of hell.' Allah would then say: 'Well! I take you out,' whereupon the man would be very much pleased. After a few days, there would appear to his view a green and lovely tree, and he would become covetous and say: 'Would that I had been able to go and sit under it!' For a time he would not express this desire, but at last would say to God: 'It is a great favor that I am going to ask, but it would be kind of you if you have mercy on me and allow me to sit under this tree.' God will offer to do this, and will cause him to be taken to that tree and to be lodged under it. At last, after he will have rested for some time under that tree, God will bring to view a more beautiful tree at some distance from it, for the purpose of testing the man further, and the man will again be greedy and would long to sit under it. For some time, however, he would bear with this desire of his, and would say: 'How can I make this request to God?' but at last he would make the request and would say that he would not beg in the future if only he was granted this favor. Then God will allow him to stay there. Next, the man would see the gate of heaven from a far distance and at last would not tolerate remaining outside, and would say to God: 'Only let me sit in front of the gate of heaven; I do not ask to be allowed to go in; I may be allowed only

to sit outside, from where, I shall enjoy myself.' God will ask him if he would beg for anything after that; to which the man will reply: 'No', whereupon, God will make him sit at the gate of heaven. But, will he rest contented there? At last, growing restless, he would say: 'Lord! let me sit inside this gate; I do not ask for heaven's favors; I only ask to be allowed to sit inside the gate,' whereupon, God will laugh and will say: 'My servant's greed knows no bounds; go into heaven and stay where you like.'

A similar scene was shown to me by God: God first gives a very faint manifestation, and, when an angelic grows restless after seeing it, and prays for a perfect manifestation, God shows him his perfect manifestation, and after this, He shows him a faint manifestation of the next higher spiritual station, and creates in the man's heart a desire to see it. When man prays for it he is shown the perfect manifestation of that station. Next, for the next higher station, there is created a desire as before, and the man at last attains this station also. If we look at this affair from this point of view, it appears that a believer's heart is never satisfied, it is always restless. A worldly man's heart too is never satisfied, nor a believer's. The difference, however, is that one is restless *for God* and the other *for the world*, but as to restlessness — it is to be found in both.

And the world itself depends upon "restlessness," the only difference is, that the restlessness of some is for the world, and of others for God. There may be Believers who, when they discover that they are restless think that perhaps they are devoid of faith, whereas, if the situation be examined, this restlessness is for higher spiritual degrees which have not been attained yet, or, it is for a higher spiritual station. The restlessness is for the next station higher than the one occupied by the Believer. In heaven too, the different stations would be visible, as are the stars from the earth. The ways to attain nearness to God are, therefore, so many that it would be sheer unbelief even to think that one would be able to walk and cover all. Even Muhammad, the Apostle of Allah (peace and the blessings of God be upon him), has not covered all of them, though he has covered all those pertaining to his own spiritual station, and, he is in the forefront of all, but the fact that he should have completely circumscribed

God is wrong. No man can circumscribe Him except that He might show as much of Himself as He wishes; the rest of Him remains Infinite. A Believer must have the desire to attain this and he should make an effort for it, but there are thousands who pray; who write to others for prayers, but who lack this desire and this restlessness.

The Promised Messiah (on whom be peace) used to relate a story about a holy man who used to preach and admonish at the place of his retreat, and God supplied him with food at that very place, which was far away from the city. Once it so happened that there elapsed many days, and no food came, but this was perhaps a trial from God, and the holy man thought he might go now to the city to beg from friends. Accordingly, he went and asked a friend to give him something to eat. The friend gave him three loaves of bread. As he came away, the friend's dog followed him, wagging its tail, and the holy man thought that the dog too had a share in the meal, for it kept watch at its master's house. He therefore, placed another loaf before it, but the dog, having eaten this, still followed him. Now, the holy man himself was very hungry. Addressing the dog, he said, 'You are a shameless creature; I have given you two loaves out of three and still you follow me?' As soon as he said this, the holy man went into a trance of *Kashf*, of Vision, and forgot all about the world. The dog's spirit, assuming a form, came in front of him and said: 'You call me shameless whereas I am a dog and you a man, I have been starving for seven meals together in this house, and I have not abanded this door-step, but you had to starve only three days and you left your place and came to the city! Who is shameless — you or I?' Hearing this, the holy man's eyes were opened, and he placed the third loaf as well before the dog, and as he reached his place, he saw a man waiting for him with nice dishes who asked him where had he gone, for he had been waiting for him. *Tawakkul* means that a man should not look towards anybody except God, yet it does not mean that it is forbidden to make use of available means. Means can be employed — trade, service, agriculture; all are lawful pursuits, but one's eyes, nevertheless, must be directed towards God who should be regarded as the Fulfiller of all needs.

(Translated and Condensed)

Islam and Religious Tolerance

(Following is the text of an address delivered by Sir Muhammad Zafrullah Khan, Minister of Foreign Affairs of Pakistan, in a symposium on "Brotherhood for Peace and Freedom" held at Aaronsburg, Pa., convened by Salem Lutheran Church, during the Pennsylvania Week in October, 1949.—Ed.)

It is a matter of great pride and honor for me to stand before this distinguished company to bear my testimony, as it is called in this country, to the teachings of Islam, the faith in which I believe, and to which I owe my allegiance on the question of tolerance in respect of religious, racial and color differences. I feel that in defining the scope of my address in that manner I shall be on firm ground, as the teachings of my religion in that respect are clear and admit of no doubt whatever. The teachings of Islam have, in the past, suffered from a good deal of misrepresentation at the hands of non-Muslim critics and have also, on occasion, suffered through breaches and contraventions indulged in by those who profess themselves to be the followers of Islam. I desire, however, to give you the assurance that, what I am about to submit to you in that behalf, is based upon the text of the Holy Quran, as illustrated by the Holy Prophet of Islam, through his precepts and example.

I shall first refer to religious tolerance. On that the Quran starts by inculcating the Universal Fatherhood of God. The very first verse of the Quran, in its opening chapter, means "All praise is due to God who is the Creator, Nourisher and Sustainer of all the Universes." According to Islam, therefore, God is not a tribal or a national deity, nor are His Benevolence and Providence confined to the followers of any particular religion or creed. All His attributes are universal in their operation. It is only by grasping the fundamental truth of the Universal Fatherhood and Providence of God that we can hope to succeed in establishing in practice the Universal Brotherhood of man.

Again, the Quran says:

"There can be, and therefore there shall be, no compulsion in matters of faith. Guidance has been made manifest from errors." And further:

"Let him who wishes, therefore, believe, and let him who so chooses deny." Islam thus proclaims the basic fact not only that there shall be no compulsion in matters of faith but that there can, in the nature of things, be no compulsion inasmuch as faith is a matter of conscience and conscience cannot be compelled. You may, by force, compulsion, coercion, or by holding out all sorts of temptations, succeed in forcing a man to say that he believes as you wish him to believe, but you cannot force him, in fact, so to believe. In other words, you may, by force and persecution, succeed in creating a number of hypocrites, but you cannot, by force or persecution, create belief. It is, therefore, futile to employ persecution as persecution would defeat the very purpose for which it is employed. Islam thus establishes the widest and deepest tolerance in the field of religion. The object that the Quran sets out before us in this field is that "You should strive to establish conditions in which a man should be free to believe in whatever he chooses to believe in for the sake of God alone and for no other consideration."

With regard to the other two factors that we are considering this afternoon, namely, tolerance in matters of race and color, all through the last fourteen centuries even the bitterest opponents of Islam have borne testimony to the fact that Muslim society is bitterly intolerant of any discrimination sought to be made on the basis of race or color. Here again we have first the direct injunction of the Quran, which says: "We have divided you into groups, tribes and nations, for greater facility of intercourse and identification, but the most honored of you, in the sight of God, is he who leads the most righteous life." There is no other patent of nobility in Islam except the righteousness of a man's life, as manifested in action and conduct. Every form of work and labor is honored in Islam, as long as it is honestly and diligently pursued. Among our great divines, teachers, philosophers and those who have been held in the highest esteem in Muslim society and whose names are still deeply revered among us, have been tailors, carpenters, blacksmiths, tent makers and followers of other humble and honest occupations, by the score and the hundred. It is a common spectacle in any Muslim town for men to pause in the street to do honor and show respect to some humble citizen who may be quietly making his way through the street, not on account of his

profession, occupation or status, but because he leads a pure, righteous and benevolent life. Throughout our history men of every race and every degree of color have risen to the highest eminence in every sphere, domestic, social, commercial and political, without any let or hindrance, and are today deeply revered.

We collect together in our mosques five times a day for congregational worship without any kind of distinction of class or color. There are no pews or reserved seats, and every human being enters the place of worship in the pride and assurance that it is the House of God, and thus, being the house of his Father, it is the House where, of all places, he has the right to be in complete freedom and equality with every other person. This constant association in perfect equality has the effect of ironing out, in practice, any feeling of superiority that anybody might be inclined to entertain on the ground of descent, rank or wealth.

The use of our mosques has not been confined to Muslims alone. On one occasion a Christian delegation was waiting on the Holy Prophet and the discussions which were being held in the Prophet's mosque were prolonged. One day the leader of the delegation intimated that they would have to withdraw into the desert the next day, being their Sabbath, to hold their religious worship. The Prophet said that his mosque was dedicated to the worship of God and that they were welcome to hold their service in it. So next day the delegation celebrated their worship in the Prophet's mosque with due ceremonial as prescribed among them. That is the spirit of our institutions.

I shall conclude this brief address by relating an incident which occurred three years back in New York. I happened to be with another Muslim friend in the booking-office of the Empire State Building, when we were accosted by a gentleman who informed us that he was an Indian though he had never been to that sub-continent. I told him that we were aware of the fact that when this great continent was first discovered, it was thought that the discoverers had arrived in India, and hence the classification of the indigenous people of North America as Red Indians. This gentleman went on to question us about Mr. Ghandi and the prospects of India's political freedom. In the end he asked us to which caste we belonged. I told him that we were Muslims and that Islam did not tolerate or recog-

nize any division into classes or castes. I said: "We regard all men as equals and brothers. We even regard the white man as our equal." He greeted my reply with a peal of delighted laughter and, inflicting a hearty thump on my back, shouted in great glee "That's the spirit. . . That's the spirit."

CURRENT TOPICS

Pakistan, Communism And Islam

If Pakistan should choose to seek an alliance with Communist Russia there is no doubt that India would find herself in difficulties, as Communist infiltrators would have a base on her doorstep from which to work. Despite the present restrictive legislation, Communists in India would find little difficulty in working behind the official back of the Administration. In no country in the world should it be easier to sow the seeds of Communism than in India. A vast majority of the population is illiterate and poverty-stricken and has nothing material to lose if a Communist Government should take the place of the present one. The glib talk of the agitator may convince the *raayat* that a Communist administration will bring more advantages than the present generally corrupt one. India should be encouraged to keep out Communism but not at the expense of Pakistan which can be a more effective anti-Communist bastion than half a dozen Indias.

A glance at the map will show that a hostile government in control of Pakistan could over-run the plains of India in a few weeks. The geographical barriers to the invasion of the Indian Sub-Continent by land are the almost impassable Himalayas and the more easily overcome mountains and deserts running the length of Pakistan's North and West frontiers. These mountains are the home of a people who do not take kindly to controls and they would be a powerful deterrent to any Communist military invasion. More important still, Communism could not hope to take root in an Islamic State hostile to it, for Communism is incompatible with the tenets of Islam.

Some Observations About Islam

"First of all the fact must be emphasized that Islam does take seriously the great thought which is authentically biblical: the absolute sovereignty of God.

"It is not the meaning of the Bible that God wishes to reign over a part of our life. From the beginning the Bible has taken upon itself the task to demonstrate to us that God wishes to dominate all men, all the countries, all the times and the situations, that no limit could be placed on His empire, that His domination could not be restricted to such and such a part of the life of this world. . . . Islam has taken radically to heart this authentic thought of the Bible. Islam has always pronounced the principle that religion must be the centre of one's public life. That is why it does not tolerate any separation of the Church from the State, why it has not separated the spiritual domain from the political. This also is why, right from its beginning, the religion of Islam has been, side by side, a political, economic cultural and social system.

"We have no right to dispose of lightly the effort to extend the absolute sovereignty of God to all the religions of life: because it is in this that Islam has learnt and received the truth which is part and parcel of the biblical revelation. It is not by mere chance that primitive Islam represents the sociological reforms of ancient Israel. In both cases we have a people which are at one and the same time both a religious group and a national community. Islam has arrogated to itself the thought of the Old Testament and has shaped it to such a point that it has become comprehensible to the meanest intelligence and the least cultivated. This is why it has accentuated all the visible sides, the external power and the political appearance of the kingdom of God.

"It is in the simplified and coarse materializations of an authentic biblical thought in its adaption to the understanding and of the mode of thought of the average man that lies concealed one of the greatest powers of Islam.

"The second reason is to be found in the manner in which Islam has ordered the religious and moral life. Islam in this case also bases itself on the Old Testament. What Muhammad demands from his followers by all his ordinances is not very little: Prayer five times a day, for example, with all its body fatiguing exercises, is not a small effort in itself. Muhammad understood that man will do much voluntarily for God, if he could by it assure himself of salvation. He also saw to it that the path to paradise must not be made too easy, because that which costs nothing is not worthwhile.

"On the other hand Muhammad saw very clearly that one could not assign to man a very heavy task with which he is not capable of concerning himself, when one at the same time could assure him that he had accomplished all that is necessary to obtain salvation: the demands of Islam are high but limited. There are no unrealizable commandments, absolute commandments, as those of the Sermon on the Mount, which one could never sufficiently accomplish. Muhammad says in the Quran, with great profundity, "God desires to make your salvation easy and not difficult." As a matter of fact, the grandest effort becomes easy to one when one knows that after having accomplished it, one is absolved of what one had to do, and it is in this that lies one of the greatest and most efficacious attractions of Islam. Here we have, as a matter of fact, a religion which every unsophisticated, plain human being would require: the religion which demands much of him, but does not torment him much with its unlimited absolute unrealizable ideals, and does not put him in the sorrowful tension and the fear of the consciousness whether he has done enough or if he must still do more.

"The Reformed Theology as Against Islam" by E. Kellerhalls, Director of the Society of Evangelical Missions, Basle, Switzerland in *Le Semeur*, Paris.

A Word to the Church

The Police State of today bears an uncomfortable resemblance to the Church State of yesterday, and both are the product of human de-valuation. The fact that religion and spirituality have become meaningless to our modern western civilization ought to suggest to the Church (which claims the monopoly of these things) that, rather

than deploring the inherent godlessness in man, there may perhaps be something wrong with the presentation of its own teachings. But do the various conferences and synods convoked from time to time to study effects of this widespread spiritual deficiency disease ever turn their attention for a moment upon the quality and wholesomeness of the spiritual food that the churches distribute to their starving congregations? "We have the food to offer, but if people refuse to accept it, what can we do?" would be the probable answer. To continue the same metaphor, the basic ingredients are undoubtedly there and they are as wholesome and nourishing as anyone can desire, but what is served out for consumption is an emaciated manufactured article from which all signs of Life-giving energy have been extracted. Most people naturally refuse this kind of fare when they realize that it does not agree with them, and even those who still accept it as a duty can derive no real benefit from it. It is thus retained as a custom that has become meaningless — a religious superstition.

R. W. Hughes, in *Religions* (January-April, 1950).

Non-Muslims Under Islamic Government

"It was also necessary, however, for the new Arab rulers to regulate the legal position of the millions of their non-muslim subjects, who presented the overwhelming majority of the population of the Empire. In this Umar followed the example of Mohammad, who had left undisturbed the Christian and Jewish communities of the northern Hijaz whom he brought under his sway, on condition of the payment of an annual tribute Umar extended this usage to all the Christian and Jewish inhabitants of the Empire and to the Zoroastrians of Persia; and these subjects thus became known as the *Ahl adh-Dhimma* or 'people of the covenant'. Far from there being any idea of compulsory converting them to Islam, their role was to provide revenues for the Arab-ruling race by the payment of taxation, which apparently was at first lighter than that of the Byzantine Empire; and since Muslims were exempt from such taxation, the conversion of non-Muslims was actually discouraged, as it would have lessened the number of tax-

payers. Since moreover the Muslim law (the Shari'a) was not applicable to the non-Muslim majority, they were left under the jurisdiction of the civil code which had obtained before the Conquest, such jurisdiction being now placed in the hands of their own religious dignitaries. This was the origin of the system of self-administering religious communities or *millets* which was to prevail throughout Islam until the collapse of the Ottoman Empire, and still survives for the purposes of civil law in that majority of Middle Eastern countries which have not yet undergone a thorough secularization."

Kirk, G. E., *A Short History of the Middle East*, London, 1948.

Orders from the Vatican

Reports from Vatican City state that Roman Catholic judges in Britain, the U.S.A. or any other country are barred by Papal decree from granting divorces in legal marriages, whether such marriages are contracted between Catholics or non-Catholics. This, apparently, is one of the fundamental rules for Catholic jurists, because Catholic canon law has never recognised divorce. Catholic judges, according to this rule, can grant a divorce only in the case of a marriage the validity of which was not recognised by the Church. This pronouncement would appear to challenge the duty of judges to the States by which they are paid and sworn to serve according to the respective national laws. It would appear to be advisable, in the future, for parties to divorce proceedings to ascertain the religious faith of the judges who are to try their cases.

Religions (January-April 1950).

Our Magazine Changes Its Name

From this issue of the magazine, we have changed its name from "The Moslem Sunrise" to "THE MUSLIM SUNRISE". This is to conform with the right pronunciation of the word *Muslim* (meaning, one who submits to the will of Allah). We had reluctantly followed its American spelling in the past but now we feel that the time has come to introduce the spelling which is closer to the right word.

Editor.

BOOK REVIEWS

Religious Liberty Today. H. G. Wood. Cambridge. Cambridge University Press. 1949. Price 3s. 6d.

This work is a publication in the "Current Problems" series of the Cambridge University Press. In dealing with the subject of religious liberty, the author has not helped his cause by his unfair discussion of Islam. Discussing the contemporary Reformist Movements in Islam, he has bluntly remarked that their interpretation of *Djihad* (*Jihad*: religious effort) as being a peaceful propagation of religion, similar to the claim of the Christians about evangelism, is a deviation from Islamic law. He then seems to wonder along with Dr. Verkuyl, whom he quotes to say, "Will Islam succeed in throwing off the yoke of law and tradition and in concentrating upon a few religious principles as its core? Is Lord Cromers judgment right: 'Reformed Islam is Islam no more?' no body can foretell."

If by Reformist Movements, the author means movements engaged in the revival of Islam, he should understand that they disclaim all such notions attributed to Islam which are no part of the teachings as embodied in the Holy Quran and as explained by the practice of the Holy Prophet Mohammad (peace and blessing of God be upon him).

The Holy Quran's teachings with regard to religious freedom cannot be over-emphasized. Again and again it says,

"The truth is from your Lord, so let him who please believe, and let him who please disbelieve." (18:39).

"There is no compulsion in religion." (2:256).

"If your Lord has pleased, surely all of those who are on the earth would have believed; Will you then consider it feasible at all to force men till they become believers." (10:99).

Professor Wood has tried hard to deduce a basis for religious liberty from Christian beliefs, but unfortunately he has not supported his views with any definite teachings directly bearing upon the issue from the New Testament.

The author has supported his impression that, minorities in Pakistan will get a fair deal, with his observation that, "Moslems we are told, 'have got in their blood to be not only fair and just but generous when they are in power' ". He considers it not an idle claim because, 'at least in their treatment of Jews, Moslem powers had a better record than the Christians.'

It is with some interest that one notes the author's remarks about Christianity. He writes:

"As Canon Guy Rogers insisted, when the draft proposals for an international declaration of Human Rights were under discussion in the British Council of Churches last spring, 'if we were perfectly honest, we would have to admit that greatest sinners in the matter were representatives of the Christian religions.' Such honest confession of the past failure is certainly called for, and it is equally certain that in some Christian countries a drastic revision of the current practices is also necessary."

On the whole we recommend this book for the interesting and valuable information which the author has painstakingly gathered.

Mohammad Abdullah

Twilight in India. Gervase Baront. New York. Philosophical Library. 1949. 382 pages. Price 3.75.

Twilight in India is not concerned with India, either mystically or politically. It treats mainly Hinduism, "the most hopeless conglomeration of superstitions since the world began." The author aims at exposing the "insanity, and the faith that is corrupting two-thirds of India's population." It is the caste system which is her greatest enemy, says the author.

The writer, having chosen an extremely complex subject, adopts a narrative approach describing various aspects of the Hindu life. One can find justification for the author's conclusions that the caste system is the main impediment to India's assuming her proper role in the family of nations, and yet one cannot ignore the fact that there are various other factors which are not less important. The basis of the author's approach is the theory that the caste system has absorbed Hinduism and that India cannot assume her place in the family of

nations unless and until the caste system is destroyed. However, a reader wonders that if Hinduism does not provide any panacea for the ills of India, what does the author have to say about other religions like Christianity and Islam. Of Christianity, the writer disposes off by saying that "It has been a splendid instrument for evolution, in so far as it has not interfered with progress." And, about Islam, he says:

"It could never have penetrated the fog of superstition which covers India like a 'pea-souper.' I do not mean to insinuate that Mohammadinism should be encouraged or favored. This religion is also out of date with regard to its approach to modern conditions."

We do not find any reason why the author should pass a remark against Islam when he does not care to prove his contentions. The writer should not be unaware of the fact that one of the basic principles of Islam is the brotherhood of man and that the adherents of Islam have always taken pride in the fact that their history provides ample evidence of this belief having been put to practice.

The main value of *Twilight in India* is as a socio-anthropological study of Hinduism. It certainly provides interesting material to the students of this field.

Murray B. Woolley

Small Sects in America. Elmer T. Clark. Nashville. Abingdon-Cokesbury Press. 1949. 256 pages. \$3.00.

This is a revised and enlarged edition, first published a dozen years ago. Dr. Clark's area of investigation is about two hundred small sects which are relatively unknown. He classifies this large number of sects into seven categories: Pessimistic or Adventist Sects, Perfectionist Subjectivist Sects, Charismatic or Pentocostal Sects, Communistic Sects, Legalistic or Objectivist Sects, Egocentric or New Thought Sects, Esoteric or Mystic Sects. The author gives a short historical outline of each of these sects and briefly summarizes their beliefs. He also makes many psychological observations about most of them. The author has certainly done a very arduous job in collecting information about these less known sects.

This study, although very informative, is however, limited only to the Christians. It is in the appendix, under the title of "mystical

bodies" that the author disposes of both Hinduism and Islam in a few lines. It is astonishing to find that Islam which has generally been described as a simple religion should be treated as 'mystic' by the author. In particular in the list of these 'mystic bodies,' he has mentioned the Ahmadiyya Movement which has been charged by other critics for "rationalizing" Islam.

Except for this obvious handicap, this commendable work is certainly a substantial help toward an understanding of American religious life.

World Faith. Ruth Cranston. New York. Harper and Brothers. 1949. \$3.00.

Ruth Cranston set herself the task to explain the basic philosophies of seven great religions: Hindu, Buddhist, Confucianist, Taoist, Jewish, Christian and Muslim. In describing each of these faiths the book sketches the life of the founder and the principles he taught, relates the application of these principles to social and political life; and shows what the faith has in common with all others and its special contribution to world culture. She has achieved a far higher degree of success in the performance of this task than any other western writer that we know of. Her approach is, in each case, extremely sympathetic and she has, therefore, succeeded in penetrating to the heart of the matter in her treatment of each of these great faiths.

We have read with particular interest the chapter dealing with Islam and the Prophet Muhammad and, subject to very slight and minor inaccuracies, consider it a very fair presentation. We believe that the same is true of the other chapters of the book.

In the section describing the relations of the Prophet of Islam with the Jews, Mrs. Cranston observes as follows: "Muhammad sought their friendship and invited them courteously to his services at the mosque. But the Jews made fun of the services and of the Prophet; challenged his revelations, satirized him and insulted his followers. Their lampoons were objectionable and obscene. Instead of fighting, Muhammad made a treaty with them. Twice the Jews broke the treaty. Twice Muhammad led his men against them, besieged them and forced them to surrender. Once he turned the conquered tribe into the desert, once he killed them." (p.p. 163, 164).

It needs to be pointed out that, on the second occasion, the penalty inflicted upon the tribe that had, in the middle of battle, been guilty of treachery, was not the choice of the Prophet. The tribe surrendered on condition that their fate should be determined by an arbitrator of their own choice. This choice was accepted by the Prophet. The arbitrator, before pronouncing his decision, obtained express declarations from both sides that his award would be accepted and enforced. He then pronounced against the Jewish tribe the penalties laid down in Deuteronomy for a conquered enemy. The Prophet had no choice in the matter but to enforce the penalties. In enforcing them, however, he accepted every plea for mercy that was preferred to him and remitted the extreme penalty in every case in which any intercession was made. In fact, he encouraged such pleas to be made, pointing out that though he was bound to accept and enforce the arbitrator's award, he had not surrendered his prerogative of mercy and would give full effect to it.

At page 67, Mrs. Cranston observes: "The Quakers also are strong advocates of this principle. Numbers of modern ministers are preaching it to their people: 'A few minutes of quiet at the office several times a day; the practice of withdrawal for a little from the cares and problems of life, getting still, lifting the mind to God and grander things for a brief interval.' An increasing number of businessmen are following this practice and tell of wonderful results in their business life and their general health through it."

Contrast this with the following, at pages 145 and 146: "Muslims faithfully follow their prophet's injunction to pray at five stated times each day; after dawn and before sunrise, early afternoon, late afternoon, immediately after sunset and the night prayer . . . with perfect dignity and simplicity the Muslim spreads his prayer rug anywhere that he happens to be at the appointed time and prays. . . ."

Mrs. Cranston has rendered an inestimable service through the compilation of this valuable volume in which she stresses the beauties and excellencies of the great religions rather than their points of difference. We strongly recommend this attractive book to every reader who desires to obtain a just and fair knowledge of the basic principles of the great religions of the world within a brief compass.

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